"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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# THE SPIRITUAL TELEGRAPH.

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# SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

THE SEERESS AND THE SPIRIT A NEW CHAITER IN "THE STORY OF A LIFE TIME." STORY OF ANNIE LEE.

Concluded from last week.

The indignant Spirit of Annie Lee had now sought the first opportunity to report to those still living on earth, some of the restures that had been practised on her in life. Among these be told of a certain Broadway physcian who deluded her, as reatment of the lungs. The secress listened to the statements the newspapers of every state with his advertisements; and much trouble By united in expressions of indignation when they heard from Tradevond the grave, that " not less than two hundred dollars, breather. To such words as these, the discussion continued Ther hard earnings had been paid to this man for injurious or i

But of the conduct of the family with whom Annie Lee died saw every thing they did Francis to speak further. The Spirit was still dissatisfied with then grammed every thing she left as soon as they thought she To goes. Now when the portal of death has been passed, and body, stands face to face with a Spirit from the world, who is may still know what we think and do? Profited to enter the land of souls, while not an inhabitant of Serross -O. If I must tell; once I remember a woman died anything more to make harden

mortal, thought they saw the last of her, and that the dust of a dust'; and now, only touck! she could see just how I fest toward Greenwood hill-side would cover her from their sight forever, ber after she was dead. She now comes to tell us that she "still liver," and carries with a lit is impossible, within the limits of this sketch, to give the the minute in his printer when in the secrees who again from for improper with the printer

should think," said she "that it was man in you to condescend story could be told at length to persons yet as the beddy form, well as many others, by his great pretentions to peculiar skill in to observe such little things as these." But the Spirit would not, and fally understood be satisfied. It showed a principle of rapacity that she detested: It was observed that seem religious and sould theories which made, and read their truth in the undying memory of the Spirit. but the secress told her she ought new to forget such triffes, and Armie Lee had adopted in 18 and adopted in Strafully she pronounced the name of this arrogant man, and rise above them; she should look higher than the worthless seemed for her yet to make discussed from their half described his deceitful proceedings, his useless examinations of things she left beland on carrie. But her impressive lecture on eace. Only with 4 of fill and electure the lungs, the "tubes" he used, and their utter worthlessness, at this point seemed but on the list-ning Spirit, and the secress the true character of that Divine Redeemer in whose collections rat as such hands. A small party listened long to the account closed it with the senseting remark, that the money she would she has too fittle learned too raty for support amid her many me from of the conduct of a man who has covered so many columns, herself leave at death, " would not be a matter to give anytheig formates here. On further acquaintance the series permitted the

But she was surprised that a dying we man could have time to Depatient, who was now beyond his reach, and looking back watch all that was done around her, even after she ceased to

Sur a see. Did you see all these things when you were lying prescriptions, and that twenty-five dollars had been paid there dead?

Srinn,-Certainly I did I watched them all the time, and

manner in which they watched over her when dying, and not so what we were done. Why, I will never go where there eigns fresh thout van ei

A LADY OF THE COMPLEY. - But why do you than it an unthe Spirit, freed from the manufarance of a discussed and failing pleasant thing to know that these who pass away from the budy possessed. I would go seed home

with, the last second of life can be contemplated and revenied to who had plagued use a good dead. She mad to call use wick- It would make her with that the h

others. The family who surrounded the dying had of a facil manner when I was a child, and I was ulad in my beart the was

her all the memories of the past. She new says that when she entire detail of interesting disclosures which occurred a considerwas slowly gasping out her life, the vigiliant lady who watched able part of the evening. The secret second not willing to purher with sleepless eyes, pressed closely to her bedeide, and took mit Annie Lee to ted ill she walled, and rejected also the proup her emediated hand, which was cold and clammy with the posel that her own hand should be used by the spirit to write damp dews of death. On the slender finger was a gold rime again the story of her life, which had core been written and dowhich was still valued, for it was linked with happy at well as stroyed. The Spant was described as dwelling with such butter melancholy memories of other days. "Port thing?" said the dissentation on the conduct of those who extremed her at hawk-eyed lady, "that ring don't fit your finger as well as it old death, that she appeared with field d bands, and conselessly grievonce; don't it hart you? I think I had better take it "In ing over her latest wrongs. And a these were virilly reported She did take it off, and its sinking owner had there to streagth, more in detail than I can record them here, may despressed to spare in resistance, no breath that could be employed in re- all who listened impressed with the certainty of that retribution monstations. The ring was laid up carefully. Of course it was which no dijusture committed here may hope to escape. " Sho easily found when she who had worn it was considered fairly grieves still for her earthly wrongs," and the secrets. But on dead. "Don't it hart you pour thing," said the avaricious we she not rise above these things to higher and happier states? man when trying to invent a present for seizing the ring. The | "On yes," sold the secreta, "the will rise to a latter state; but dying girl heard the words, and remain' red them after the days has a dather too fallen! And when it fell she was too much co of the tomb had closed upon her. "Don't it hart you?" was growed in the things of earth." Still write to got the and again repeated them after her. Annie Lee continued her her long loss child was them in cores ness of entireting in a feet story: She said that as soon as she was thought to be dead, all distant country. After a see effort to communicate the named she had possessed was greedily appropriated by the f.w who were the place, the secress announced it as Calentra in India." Preentirely alone with her. " They to kee up thing, they even took haps every effect to reach that calld by a medium nearer to him the hair pins from my head." At this the secress rebuked the locally, had failed; and the small circle in which she is wought Spirit for taking so much notice of such trifling things. "I for sympathy, was probably the only one on martin where her and

> Spirit to come bearer, and in an impressive master entreated her new to lay and to her cartify to white and advance to chiecte harter worth of hermall. She placed before her the higher since of imm stal beings, formed to dwell in brighter subsets, and in progress, through endless ages to bigging window and purer fein

But the secret perceived that her countries as this services could not ut once be followed. Description that the bower plane, the Street .- Oh, is that prooffie! I thought the dead could addressed the Spills in a different time "If you can not a exercise over the injuries you have defined from those will poseri of the things you less on a vaniage of your disking stress saything more than stand all lefore her It is

along by the requested with the subject that they can accept occasions, in my own parlors, have wicked Spirits attempted to the whole of place true chapter in "The story of a life time," choke or trangle the medium, this occurring in the presence of To the who have not yet learned that the life after death is a persons of pure character-1 may mention one, the Rev. Dr. tend continuation of the late we have here, nothing can be said in Phelps. My friend, the late Professor Hare, has had a similar the place which would probt them. The scene was one of pieue experience with myself; at first he thought with me, they were low up to sporthose who withesed it. They could see in it a Bolic fish illustration of the blighting power of unhappy used that we in this life in overpy wering the play head frame, and darkcongress Spirit of one whom all who knew her might have be bosed to be fitted by nature for happier scenes. But perhaps the to the speciment on the disclosures of that interview, conanother, were detailed revealments recounted by the Spirit, Ition, swore after this manner - "Hell, I want to fight;" another, of the Lot a inputes and ills indicated on herself in her dying hour by the cowho thought they had her in their power. Little did there who did has wrong expect to meet in such accurate reheared their come concealed actions, even when they should themselves most be to face in the future world, the unhappy and almost torgotten victim of their earthly asmice.

Let it not be shought strong, that the Spirit can only enter on weather the Landing with it the moral, ment I and piritual states with which is forested its course in this. It must bear with if to the elected world the thoughte and memories of the procent 56 How many will find, to Passe said in life, " It is impossible to to a " what it is poinful to remember". Since then, no not of the a hal and no picture of the namore can ever be obliterated, here he careful what we write and of what we speak

Assert a supportation to they be written "in characters which a changar with or by a, but when they are once written, all the many of oldistion may to ver be able to with them out. It try be indeed true that the backwing sport as he extrict he trouplaint up to heaver's thereony may "breather light us be the figure a may indeed by true that "the seconding angel as how, this down in a matter kitige mean the word," but it a not too that they ten wall "blot out that word forever". Thet word will continue to the action to the second core, and be repeated by a theorem to now when the hand that we employed in wearing it bull have tallen to the dust, and when the tone we that pronounced it shall be laid where all is cold and eilent. When the Spirit compactions the meumbrance of a material body, and that all other phases of Spiritualism were eclipsed; that the en' e upon a higher life, no trassure of memory will be lost; Spirits the ladies had in charge were quiet, orderly and dignified,

oall, all on 197th or sky surveyed. Shall it convey, Sall it recall."

A surger of Mahomet he said that the ink of the learned the the blood of the partyrs, is second in the eye of heaven! Programment of paper," and the C. Liphi; "before commit it to the pierce of the elements, let the word of the Prophyt he written up or it; and the winds of lenvier will, under the graffering of P. walence, hear it to the presence of some benight of mortal whose call needs to be refreshed from the fountone of truth; who a tained styr har to yet beheld the light of Heaven "

Every new development in the officers of spiritual or uniterial nature, touches non the high origin of the soul, and the reality of an interior would within that compard, met rial univer e to whole compact the satisfies to a differential. What we have just seen is only to plint ray of the load of morning, which precedes for about five ratualis, we heard as sort as if a ball had been the operation probabilities a brighten day

Daily we need a we trend upon the brink tit near but wiseen world and know it not here it to true, that moreor their our think. At these who a leach has parted from our loi. for a fully, madelinusty out so the re totalle I of no walk humber then, but mulien syed.

# ARE THERE EVIL OR MISCHIEVOUS SPIRITS? J. P. Carris, Lond Carr. Ive.

te tracers. I have been a critical investigator for about five years busing made if the chaf object of attention with most quality of media. My spinion is decided and emphatic in the affilm stee. When I comparaged my investigations I was a confirm of Universities of the modern solved, that is, I believed crit to originate in our can the My nature, and as this was the somes. I logically concluded that when the came comed the effect would but after this time I may overwhelming evidence of the existence hand, and descriptions of departed ones, which are said to have beeding

to the transfer converse with the Spirit of her sister, who the paper with facts of the most decided character, occurring in The less on which this narrative the presence of private, moral mediums, who were shocked with with the affectively intelligible to the thousands who are the recital. A few out of the many facts must suffice. On two all hone t, at least, but he was soon undeceived; he told me a Spirit, purporting to be his sister, when he detected the impos ture, told him "he was a liar," and insisted on being his sister. On another occasion, when he inquired of a Spirit if he was happy, he answered, "damned happy."

A Spirit saying she was my wife, when I exposed the imposisaying he was my nephew, afterward acknowledged the fraud, and when I kindly inquired how he could give me such tests, he onswered, "he had heard me tell my experience;" at another time, a Spirit answered, "go to hell," I am much surprised that gentlemen of good sense on other subjects, can be so deluded in supposing there are no cyil, mischievous and wicked spirits.

Philadellina, Sept. 12 W. WEST.

# CURE BY LAYING ON OF HANDS.

TO THE PUBLIC.

Having been the recipient of a cure from the laying on of hancs b R. B. Newton, (healing medium of this place) and feeling that it were ungenerous to withold the facts even from an incredulous public, I take pleasure by stating that aside from an alarming general derangement of my system. threatening dissolution if not relieved, I had a dicalled hip of several years standing, which having defied tried medical remedies, was forcing me into the corrowful condition of a cripple. Also an increasing faves sore of fearful dimensions was seated upon my made for several months. Beside there I had an abcess in my jaw, disthorging proto-cly, with neuralgia and general rigidity of any cle and limbs. Of all these I have been relieved by the laying of hunds, in to muched a manner, as to leave me not only free from pain, but with the clarticity of youth so is tored as to enable me to perform gynerastic ore ics quite impossible for acase past

Callation Children, J. J. 1808

CALL THOMAS,

# SPIRITUALISM "IN A HORN."

A tew we les e.go, two ladies (Mrs. Garner and Miss Vincent) arrived in Newark, and were shortly after announced as "Trum-1set Mediums." In a very short time rumors began to circulate findaining the uncivil practice of upsetting things; turning a cold shoulder to all material agencies, and making their commumentions by word of mouth, (or, rather, trumpet). Being somewhat incredulous and of a inquiring mind on Too day exculugwe repaired to the "apiritual rendezvous" in order to ascertain what (ruth Madaine Rumor had carried forth.

We found some half a dozen seekers for knowledge of unseen things project. Our first care was to make a thorough examination of the room; we explored every hidden recess, and examined the walls and ceiling carefully, and we are confident that off. We examined the horror and found nothing suspicious about them, nothing differing from other horns. The door was locked, and the medium, Mis. Vincent, (Mrs. Garner being in Dresden) and hers if at the end of the circle. The lights were blown out, and several pieces of church made sing. At the expiration That into the horn, accompanied with a quick fix bof placphoric light, when it began to rock upon the stand.

" Brother Key (the galardien Spirit of the medium) is with 1672, one period back. Tribine.

us, announced Mis Vincent.

All was bushed as death, and a deep feeling of solemnity seemed to pervade the entire circle. Presently the horn slowly ascended the wall, crept along the ceiling, and then flew off in different directions about the room. The medium requested the Spirit to mamiest itself to members of the circle; immediately it ps edulong, giving each a gentle rap, and an opportunity for the corruption in the Church, and especially the depravity of the Dr. Sir. and an especially the depravity of the process of the stand, and the medium inquired if clergy. Her revealables and the Archangel Parker the band through the hand to a this most unportant object, and electively give my it had my communication to make. The horn instantly left the tions of blessed spirits and the Archangel Raphael, through the hand stand, and rushed through the toom with great velocity, i suing adherents even in the highest ranks of society. Two of the believers power After ever deirents of the room, it halted and tood in by the Pope. But In vain; the book was forbidden as superstitions the air, and a voice which no maided mostal could be suspected and permitions, and when the secress and her adherents refused obedichildren of earth, but I am the child of Heaven, invisible". The lie organ of Munich, call on the government to suppress the whole For some mentls, I think I received nothing to contradict this, munications were received purporting to have come from Spirit which the spirit in Germany seem to lack intelligence and good

Secretion of the closed by interview with the Spirit of Annie of lying, mischievens and wicked Spirits. I could more than fill been accurate. Conversation was continued with the ghostly bade us adien.

The candle was redit, and the circle broke up, every member of which was fully convinced that supernatural agency controlled

The most curious part of the manifestation, however, is the fact that after the demonstrations, the interior of the horn, which before the circle was formed, was clean and bright, was found. upon examination to be thickly coated with a slimy substance.

The whole thing may be an imposture, the skilful work of a canning brain, but we are confident the agency was independent of the medium. She was sented in the circle during the manifestations, with her hands held by one of our citizens, in whose honesty we have great confidence, and her voice was often heard at the same time the horn was speaking. Mrs. Van Buskirk, the lady at whose house the mediums are staying, enjoys the confidence of the community, and she states, that often in the night the horn will visit the bed of the mediums, and hold long conversations with them, and that she has often been awakened by these nocturnal visitations.—Newark ( O.) Times.

#### THE COMET.

The comet which is now visible in the north-west region of the beavens a short time after sunset, was first discovered on the 2d of last June, by Prof. Donati, in Florence, Italy. It was also discovered by Henry M. Parkhurst, Esq., of Perth-Amboy, New Jersey. June 29. A very striking characteristic of this comet was, when first discovered, its extremely slow motion. The great distance of the comet, and the direction of its motion, as seen from the earth, combined to render its apparent geocentric motion very small. In consequence of it-slowness of motion, its period of visibility will be very great. It has already been visible through a telescope nearly two months and a half; and it will probably remain in sight for a considerable length of time yet. The head, or star of the comet, appears about equal to a star of the second magnitude; and as it has not yet reached the perihelion (that point nearest to the sun, of its orbit, it will yet be considerably brighter, and present a splendld appearance. Its tail, as viewed with a small tele cope magnifying about eight times, was about four or five degs, in length on Sunday evening, the 12th of September. It is a well-known fact, however, that the fail has a much greater length immediately after the perihelion passage than at any other time; and hence we may expect that its length will be more considerable than at

This is the fifth comet discovered since the beginning of 1858, the first of which was discovered on the 4th of January; but as the first four will form the subject for another article, we will say no more about them bere.

The comet now visible will passits perihelion according to the elements of Mr. George Scarle, Assistant at the Dudley Observatory on the 13th of September. The parabolic elements of a comet's orbit are six in tumber, namely: time of perihelion passage, longitude of the perihelion, longitude of a cending node, inclination of the plane of its orbit to the plane of the eliptic, the perihelion distance, and the direction of its motion. If the motion be in the same direction around the sun as the motion of the planets, it is said to be direct; if in the opposite direction, retrograde.

The longitude of the perihelion of this comet is about thirty degs. and of the a cending node about a hundred and sixty-six deg. The inclination is about sixty eight deg. The perihelion distance is about 40,000,000 miles, or a little greater than the mean distance of Mercury from the Sun. Its motion is retrograde, so that its apparent motion is from right to left, as seen at this time. The velocity of the comet, when at its perihelion, will be about 150,000 miles per bour. Its disunce from the Earth at this time, roughly estimated, is about \$7,000, 000 miles. It- tail is at lea t 6,000,000 miles in length.

Several parabolic element: have been computed, but as the, e differ considerably from each other it is thought, with much probability, that the comet moves in an elipse of moderate eccentricity, and hence that it time of revolution around the sun is not very great. The elements correspond with those of the first comet of 1827, and with those of 1761. This will make the period of revolution about thirty-one amined the walls and ceiling carefully, and we are confident that the demonstrations we witnes ed were independent of mechani1827, will embrace two returns to its perihelion. The difference of half cal or individual agency. A half-circle was formed before a a year is within the limits of perturbation. This will make its return stand, upon which was placed two ordinary tin dinner horns, previous to 1827, in 1795. If this be its true period its next return very much bettered mono mouth pieces, which had been broken may be expected about 1889 or 1890. Time will soon determine these are Weeks around the best and found nothing suspicious about about the same as that of (greatest distance from the sun) of its orbit, it will be about the mean distance of Uranus.

Princy City, N. Y., Sept. 12,

P. S .- The best view of the count can be had in the morning, about half-pa C3 or 1 o'clock. The direction of its tail points toward the north polar star.

Running b. ck two periods from 1761 to 1702, we find the recorded appearance of a comet visible to the naked eye. We also find one in

SPIRITUALISTS IN THE ROWLS CHEECH. Roughns long ago condemned the whole Spiritualistic movement, and forbidden all members of the Church to take any part in the experiments Nevertheless, Spiritual-Ism has found adherents also among Roman Catholics. The most celebrated medium is a female pervant in Munich, who pretends to receive revelations from some higher spirits. Singular enough, the spirits are all believers in the doctrines of the Roman Church, but censure severely of Mary Kabihammer and the mouth of Cre centia Wolf." They found a nowe like steam compine from an engine, and scarcely with less went to Rome, to prevent, if possible, a condemnation of her revelations of imitating slowly, but rather indistinctly utified: "Ye are the nevertheless, they continue to increase, and the "Tolkow," the Cathovince was undoubtedly from the horn, and was of so much power movement by force, because the spirits begin also to utter political scathat it could have been heard a square. It sounded as the voice time at which are anything but conservative. The Econg hear Cherch in the person speaking through labored breathing. Several countries the numerous extracts from her book, according to manufactions were received monoportion to be several countries there were received monoportion to be several countries that have received monoportion to be several countries.

# SPIRITUAL LYCEUN AND CONFERENCE.

TWENTY-FOURTH SESSION.

Dr. Gound read the following paper by way of " outward and visible sign of his inward and spiritual" impressions of the modest merits of the reporter. He said :

Before discussing the subject under consideration, he wished to ray a word in reference to the reports of this Conference or Lyceum. Insmuch as many questions of deep interest to all Spiritualists are discased and analyzed in this Lyceum, and during such discussion many pertinent and valuable thoughts are presented, it seemed to him quite important to those who took the trouble to read these reports, as well (he should think) as the proprietors of the papers, that those reports be made to convey something like what was said in the Lyceum.

In looking over the report in the SPIRITUAL TELEORAPH of the 26th of August, he found himself reported by Dr. Hallock as having a spiritual gift that he prized greatly for the reason that, in addition to the element of infallibility, it enabled him to communicate in time of war.

Now it is well known that American citizens of his age have had no opportunity of engaging in any other than dlibuster wars, such as in Nicaragua and Mexico, and the readers of the Transmarn have a good right to infer that he was engaged in one or the other of those murder-

He would thank the reporters to say that he had never been a filibuster, Dr. II.'s report to the contrary, notwithstanding-he having merely said on the occasion alluded to that he was in possession of a gift that he believed would enable him to communicate with Spirits on a battle-field mid the roar of cannon and the rattle of musketry. He thinks about three-fourths of his remarks that evening were correctly reported, but the other fourth contained egotistical and silly re marks that he did not utter. He also wished to say, as one of the Christian Spiritualists of this city, that he hoped that Spiritualists in other places would suspend their opinion of the views held by us until we have a fair opportunity of presenting them in more correct reports of the same, our platform heretofore having been really free only to those who endorsed certain favorite theories, including some crazy people who were on their way, or ought to have been, to their several and respective lunatic asylums. He, however, took pleasure in saying that the platform was becoming more free, and the reports more impartial of late. In alluding to the reports, he did not include those of Memos Orton or Coles, which, so far as he knew were impartial, and in the main correct; nor did he wish to be understood as imputing any blame to Dr. Hallock for the reason that the Dr 's theology teaches that all-wrong doing is the result of ignorance or mistake, and hence if his practice corresponds with his preaching, we are bound to infer that his im erfect reports are owing to a lack of education, or may be a defect in his formation or reformation.

The question, What is evidence that Spirits do communicate? was submitted by Dr. Gray, who said: According to his judgment, not any thing that can be ascribed to human beings in the body, should be re lied upon as evidence of the independent existence of Spirits. He thinks this rule self-evident. The solid proof of Spirit-existence beyoud the grave must be outside of the capacity of the earth-life. His object in asking the co-operation of Spiritualists in a of this obvious rule is, to save the sacred usings of Spiritualism from the follies enacted in its name.

Mr. Benning said: The prominent value of modern Spiritualism (so called), as he understands it, is, that it establishes the great truth of immertality as a fact of personal knowledge, which, in its practical effect, is a very different thing from its acceptance as a matter of mere faith. There facts, to have due weight, must be witnessed personally; they are not to be learned from each other. In commencing an investigation, it is well for the inquirer to consider whether or not Spirits have ever communicated. When he turns to his Bible, he finds in it perpetual affirmation of the fact of Spirit-intercourse. Here is a basis of history by which he may compare the things of his own experience with the facts and experience of other men and past ages. The rule h has marked out for himself, is, never to take anything on trust. After a series of investigations, which finally put the first beyond all peradrenture in his mind, the next question with him was, Are communications coming from Spirits reliable? Here he found himself in trouble. He got about as much error as truth, which has convinced him that they are not; and he is glad of it, for the reason that it saves us from the folly of authoritarianism, and leaves the individual to the salutary discipline of normal growth.

Mr. PARTHIDOR said: In considering the question before us, it is proper, in the first place, to define what is meant by the term Spiritmanifestation. By some, it is contended that we are Spirits, manifesting while in the body. He does not deny that this is so: nor does he object, in this connection, to the doctrine that one person in the body may influence another; but these are not what he means by Spiritmanifestations. The inquiry is, What is the evidence that Spirits who once lived in the body still exist and communicate with us? The facts which have done the work for him are, first, raps, which could not be secribed to any human being in the body, either directly or indirectly, these raps being intelligent responses to questions. Second. The movement of ponderable bodies without the known adequate physical means. But these are not wholly conclusive. Third, When the cause has been inquired for, the invariable answer is, in are Spirits. But this is not absolute proof; it is the thing rather to be proved. These facts. taken together; that is to say, raps conveying intelligence, the movement of heavy objects, and the universal claim on the part of the intelligence producing the phenomens, that it is Spirits who do these est medical authorities that there is every prospect of the child living

things, certainly point in the direction of sub-tantial proof. But this Is not all: writing has been produced under eigenmetances which preclude the possibility of its having been done by a person in the body. There writings are in human language, which is pre-umptive evidence that they originated with human beings, though the authors were invisible. Next in order is the speaking in audible voices. Then comes seeing with the natural eyes, of the whole or parts of human farms not belonging to individuals in the body. He does not allude to psychological or trance seeing; were it that alone, it would not be evidence to his mind; but of seeing, as he now sees the audience before him. and of hearing, as we hear each other when speaking, which facts are well known, having been witnessed by thousands. Now, when we collate these facts, and give to each its due weight, from their combined evidence, we may say of Spiritualism, that it is as well established as any other subject cognizable by the senses, or amenable to human reason. It is said by some, that Spiritualism is nothing but psychology; but how is a man to psychologize another with that of which he is wholly ignorant himself? How is it possible for one who never heard that Spirits rap, etc., to induce the psychological belief in anoth r that they do ' A man must first have a fact before he can use it either psychologically or in any other way. The truth is, when we come to sum up the wonderful variety of facts upon this subject within our knowledge, there is no escape from the conclusion that human beings divested of the earth-body exist and communicate with us. Added to our own experience, also, are the facts of history, which are not without their significance to the student of Spirituallem. The Spirituallet, be it remembered, has had no mere superficial task in the collection of his cabinet of facts which constitute the evidence of immortality. He has had for other work than the easy exercise of an indolent or unreasoning faith he has contested every step, and has been driven at last to acceptance of the truth of immortality, from the necessity of sheer inability to withstand its facts.

Dr. GRAY said: The insufflency in the Items of evidence taken separately, as alluded to by Mr. Partridge, may be helped by the reflection that there are but two kinds of wisdom known to use the Divine and the Human. By wisdom, he means an adaptation of means to endsfrom a knowledge of relations. So far as we know, this wisdom belongs exclusively to the Divine and Human planes. It is supposed by some, that there is yet a third plane of wisdom; to wit, the angelic and demoniac, but this latter plane rests upon no evidence that he is aware of, and hence should be excluded for want of proof. The other two are clearly manifest; that is to say, we call that Divine wisdom which is exhibited in creation. It transcends the human. No human being can construct a molecule, or prescribe the path of a comet.

Now we know, that the spirit manifestations exhibit wisdom, or an an adaptation of means to ends, on the human plane; hence the intelligent use of the raps, proves the existence of an intelligent spirit. Nothing below the human is adequate to the solution of the fact, and no intelligence above the human is necessary to its explanation: therefore, its ascription to the human plane manifesting from above the carth-life, is a rational necessity. Indeed we need not go beyond the raps, to confound the philosophy and science of the whole world. The philosopher has no consistent ground from which to attack Spiritualism, until he has first solved that problem. It will be time enough for him to eurich miades on the evil tendency of Spiritualism, when he has demonstrated the mundane origin of this single phenomenon, among the myriads of

others of daily occurrence in spiritual manife tation.

Dr. Gould expressed himself at loss how to proceed. Mr. Benning takes the inside track, and makes the evidence of Spiritualism an internal work; but that is coming on Christian ground, which is not admissible in the New York Conference. He is altogether inclined to Mr. Benning's view, that the evidence of Spiritualism is within ourselves. He considers inside feeling to be more reliable than outside manifestation. He will not say that the latter has done no good, but there is a wide margin for deception in that direction which does not obtain with the interior method. The doctor recited an instance of deception on the authority of Mr. Coles, and then subsided into his weekly lamentation over the partial freedom and all pervading infidelity of the New York Conference, in the midst of which he had an impressive and highly interesting internal manifestation from the very exalted spirit of-opposition-to the lugging of his stereotyped indictment of infidelity with respect to dogmatic faith, into the scientific discussion of a question of fact, and suddenly took his seat, apparently, under "strong

Mr. BENNING thought Dr. Gould had misapprobended him. The idea he meant to convey was, that the external manifestations must address themselves to each individual. As in his own case, he could not have accepted them as evidence on the testimony of another, so of all. They must speak to the personal experience of each. This is what he means by an internal conviction of the truths of Spiritualism.

Mr. BEXXING then recited a very interesting personal experience of recent occurrence, which he said would soon be published, which was followed by statements of facts from Dr. Orton and others.

Adjourned,

AN EXTRAORDINARY CHILD.—The Quelec Mercury of Tuesday says that the extraordinary phenomenon, of the child (from Three Rivers) with four legs, two bodies and three arms, advertised as on exhibition adjoining the Mercury office, is attracting much attention. The infant Is not quite six weeks old, and is to all appearance healthy, lively, and ne intelligent as any child of the size can be, its p city little eyes no ticing every movement of any person near it. Apart from the small extra or twin body, and limbs proceeding from it, and which is connected with the child from above the right hip, the fafant is well formed and has besides a most pleasant tace. Our astonishmout at such as uniqual freak of nature is increased, when we are assured by the high-

#### PHILANTHROPIC CONVENTION.

HELD IN THEA ON THE 10th, 11th, AND 12th SEPTEMBER, 1858, 10 CONSIDER THE

### CCAUSE AND CURE OF EVIL! AUTHENTIC REPORT

PREPARED BY THE BUINESS COMMITTEE.

(Friday afternoon -ession continued from our last.)

C. W. Brarnes, of Richester, moved that Heavy C. Wright he added to the Business Committee, in place of Dr. Caroline Brown, who declined serving.

Miss Library Hoors, of Chicago, then sung "Oh scorn not thy brother," with fine effect

S. S. Foster, of Wornester, Mass., proposed the publication of Mr. Plumb's address, and said be would, if practicable, wish it offered to the American Truct Society for publication. He wished the Convention might be a Tract Society to spread light through printed pages. He finally moved that the sentiments of the address be informal by the Convention, which was carried, when Packer Pillsbury moved that a copy be furnished the daily popers of the city, and that they be bed to publish it

Mr. Sublisher, a German, once a Catholic priest, next spoke, but owing to a broken arcent his remarks were little under-

Mr. Morros, of Plymonth, Mass, thought this the most important Convention ever held. He spoke of man's wish for happiness, and of ignorance as the cause of evil, and the need of man's knowing himself as a being under law, and thus using wisely all his faculties.

CHARLES PARTIES & spoke briefly in favor of equitable commerce, as a cure for many existing evils. He maintained that humanity came from a state or sphere of divine love and benenevolence, and that there was no evil per se in man's nature. This he affirmed was evident from the fact that the malformations of body and mind are corrected in the course of a few gencrations, showing that nature ever strives toward its own perfection. Mr. P. thought evil, so called, grew out of man's necessities primarily, and that it was perpetuated in humanity by constant infringements by one man on the inalienable rights of another man. He thought man inherited the means of an earthly existence: that his physical necesities called forth effort, and trait each man and woman has an inalienable right to the product of his or her legitimate energy put forth. Mr. P illustrated his views by supposing a hundred families lauded on a rude, unentivated island, and that each person by force of his or her necessities put forth their energies to acquire a month for their needs. come enopped works and envision dwellings; others tilled the earth; others gathered banks, and skins for clothing. But some of these persons raised more corn than was necessary for their needs, and the surplus they wished to exchange. The carpenter needed the corn, but his house had cost him too much labor to be the exact equivalent for the corn he needed, and therefore it is found necessary to agree on a medium of exchange which shall represent labor. Gold and silver are determined on as mediums of exchange, because of their scarcity, and that it requires a conriderable amount of human labor to acquire a small quantity. A portion or these men go to digging in the mines to procure this mutually-agreed-upon representative of labor; but after a time, they come out of the mines and find men sitting in case chairs, writing their names on small bits of paper, hundreds of them in a day, and that these are put into circulation, each of them as of equal value with a gold dollar, which has required an honest day's work to procure. Here, said he, is the root of all evil, namely, the infringement of the equality of rights and the reward of legitimate labor. The fraud—the paper dollar—which represents no labor comparatively—on the gold dollar, which is the true representative of labor, fairly represents most if not all our social evils. Under our present custom, laws and governments, no true humanity can exist in its integrity. Mr. P. recommended an entire modification of laws and accord order to be in comonance with dirme love and wisdom, and the existence of humanity in its integrity. He was not there to advocate the rights of slaves, or of women, but to demand human rights

PARKER PRISHERY, of Boston, then addressed the Convention, forcibly presenting the claims of a true generation. He thought, that if we should do nothing else than listen to the theory of reproduction, this Convention would not med in vain. The begetting of a human soul was a greater event than the creating of a whole material universe. It is earful to commit a murder, but

et was a described to be too author of an immortal life, than to be pity of the million murders of Bomparts. He believed there bors he Jesus faucht, are the most building form of religion friety any worse. Phild after child is being born daily, hourly, was region in the undobling of a languar being than in the creation | There is an unwritten history of human experience in the become to fill our directs with pumpers and our prisons with criminals As provered. He what reproduce on framoutal life redoling in made see also work than took so mind to seemfor than matter. In the Declaration of Indeposit has the rights of women nie not that; but their inflammatory words and plans have done harm. as Karakakada has rights into not contemplated at all Manles never messingered the source of his own rights, and until he jitus." This Convention must be practical, and is raying placdoes he will never need a find the rights of women. Exceptions fried things white and to the except the result of needent. Falling in love to the note his our accordant as falling into the caual, or into the most goal often visily more fital in its consequences. He wondered how to my there were who could say that their children fin a year penceably by intelligent action. So woman could call the result of reflect on. The ir lifth may be oftener set down intemperance. Mr. Walker speaks of inflammatory words and men of no principle." "Well, who are men of no principle?" "O, the country chance not, one time cout of ten, diester. It was plane in Vnto Slavery. The worth has simply been told, and men it is Mr. So and so, who neglects his wife; he would give all the proper that this Convention should examine the e-questions He knew of no subject around which clustered so many momen tors into meta

M. P. continued, saving he would not Peak of the Press, the hill tone in reference to the Rathard Convention, was deserving of the severest consume. But the Press is what the people require, the rickle mess of both Press and People on this subject to without a parallel, and like Hun who hung on Calvary, Our work is, to galvanize into life the torpid moral elements in he could only exclaim. " Unther, forgive them, for they know not jour land, and thus aboush Slavery and other wrongs. Men and The ratio of still births in various parts of the country, was also what they do ". He would rather see this community over on i yonder hill day ong on the graves of their mothers, than to see then teiling with this Convention. This was no place for mirth; these are golden moments which we must improve,

Mrs. Mass. P. Davis presented the following resolutions, to which the would at some time speak

Resident That as Woman by the half of a Republican nation, sho should be have and with all the rights and privileges of American cittrepship; amon, which are the elective tranchise the trial by a jury of her own proces eligibility to office, the control of her children under age, and the protection of her person and projectly against regression.

handed. That as Woman is the mother of the race, and is therefor tions influential than any other being in giving character and direction to our treat humanity, the should be prot eled and assisted by society in attaining the atness perfection of development physical, intellectual and moral. To this end, a boots and colleges of every grade should be aurement offer thrown open to Woman, that she may be educated in all departments ande by side with her brother; while young girls should be released from the hopeless, protracted, wasting toiled unhealthy work-beys, or annhanced from the billiargy of tashion-ble dissipation, at I a tracted into be norable and inerative avenues of industry, where a fast reconceration will enable them to gain not only this liberal and thorough character. but an elevate I and Indep indent character. For therefore, as through maternity. Woman is the world's greatest Artifit no well as sufferer, and as she has the re-possibility of guiding the young mind of her children for many years after birth, she should be free to select her own surroundings, and its specify her own time for a soming this great artistic work of reproduction, with its tools sufferlog- and re-pen-ibilities

Hexas C. Whene proceeded to speak to the last resolution. The popular idea tangle the child, that God noch blim, he pr nonneed a he. It was clearly shown that parents are responsible for the existence and organization of their children

The talk about regeneration was pious Buncombe. But young pied and women are more auxion, to know the quality of their dottong than to understand the physical, intellectual and social condition of the companion they choose for life, and to be the parent of their children

The importance of autemedal influences in fixing the character of the child, were clearly and fathfully presented, and a fitting tribute paid to woman, as the mother of humanity.

The Harmonie's sang. "Gather the beautiful home to their rest," when the Convention adjourned

# 1 July 11 1156

Walker of Glens leads, for one years a Methodist preacher, York, between three and four hundred houses of noted ill fame, after reming some repolice, said: Evil is opranie. It is usele s to spend time in going back to the cause. Let us do practical then and daily visitors, and expenses of between seven and eight work C restaining is uscless and endless, as Church history millions of dollars a year. Of private prostitution he could Counch at last reached the Devil in its bunt for course of Exit. Devil is useded by the Chmich, not by humanity. The woman in England and Wales in every fourteen to be of that cause of the Church and or Humanity is a fone, as history class; but after an average of four years they marry with all love purely; did they, their love would be eternal. Men were HUW.

At Evil is on place, is most if emosts; good is to not in harmony with the I was from hope, I Evil is not so to act, as The Mayor of Providence has declared such places to be needs history shows. End is to a tim his harmony with law

The Apostle trady say (queend cot no authority but no truth), "Some the transgrow and that we No man consciously described by whom? Who are they but husband, fathers, where the safety." He to getter the safety but it is because brothers? Whose father, who e brother? Is it yours or mine? he does not do ply feel it is a it to do so, but hopes good may It is some of God's hum mity - but who? come of it. The third knows the law " law, but not steal," but does not not that he feares he man nod behind when he takes empresed that the little bully girl she presented to the admiring your hot . All on is grounded in income, which is the great | was offer friends, should be temping the dark stre ts, bedeeked rail to be more red.

macketer, and there and I leave had liver, denot cure me. The last men and women to live together until a ath, without either charch that described to the knowledge to alleviate evil, i not mental, mural or physical eduptation. Society should abolish from consequences. worths of considerate. The Charele teaches that old spacers may full the sof managements as an outrage upon its morals, as a prereport, and at case 2 stoulers. That is a lie

of thousand who have salently learned their true relations to | And do you not, who would take care of the children! Do you their tellows

In marriage, a man is related to secrety, and it has a right to is train him, and say he shall not live with twenty five "aithu

S.S. Forms, of Worcester, said, he hoped the people would find that we must unite the good in ourselves and others, and direct it ugainst wrong, in our land as well us in ourselves. We the marriage institution was abolished, says one. "Would you fail to use our knowledge intelligently. Slavery might be ended have any more liberty?" "I can regulate myself; the law was Tasked to live it. We must first decide that woman can have marraige at all, since one seventh in slavery are robbed of it, and then discuss what it is

Agnorance is not the cause of evil, but want of a right educa-

J. H. W. Toom's gave some striking facts to show the condition of purents influencing for good or ill, the health and charneter of children.

S. S. Fouria defined true education as culture of all parties women must make each other lovable, instead of parting

Moved to meet at 9 a w, by W. Burtis. Carried. Song by dub, and adjourned  $-\Lambda$  most interesting session.

# SECOND DAY, MORNING SESSION.

The Convention was opened by a song from Miss Higgins.

Mr. Toom v took the floor, and enlarged upon his remarks of lest evening, which had been quite misrepresented in a morning is carried. Yet when compared to children that fill our prison, He adviced the editor, if of so marvelous modesty us to be, like Desdemona, shocked at the shadow of his own mudity, to go home and learn of his mother the first lessons of decency,

Convention, and spoke of a petition he was circulating through Vermont in favor of equal right, based upon the principle of is imbued with all the element, that go to fill prisons and panthe Declaration. He was meeting with success, and gave reas pershouse ; every daughter is imback with those qualities that ons for encouragement in reference to that branch of reform,

Mrs. Jerry Brysen, of New York, was then introduced to the Convention. She said "She did not come to make a speech, but as it was expected of her, she had prepared some facts? Strong prejudices had arisen against her as the promulgator of horrible thines. But she did not fear public opinion. The man or woman who fears to advocate his or her principles, is a coward, and does not know the meaning of Freedom. A man or woman is Woman should know everything that man is capable of know not fit to work thoroughly in our present condition of society ling, and there must be perfect freedom for the advancement of until they have lost their reputation. The layers of the Cable either the individual or nations. Every chain that is put about buffeted the ocean waves; so this Convention was fighting with you returds your growth, and you should snap it asunder, no the mountain waves of popular prejudice, to by a cable for his manity's benefit.

We are here to speak of cyil and its cause. But evil is so glossed over by respectable society, it requires an age of experience to detect the subtilty which conceals its deformity. She had spoken against the marriage institution at Rutland as the cause of the slavery and degradation of woman, and she had nothing to take back, but rather to add to that institution two of the worst evils the world has to contend with as their originator and promulgator

been educated with notions of false modesty, and for a female to the means, somewhat of making the next generation of children have knowledge of such subjects is to stamp her with doubt as to her own morals. But she had an interest in all humanity not excepting the woman who had strayed from virtue. Dr. After a seng by Mrs Libble Higgors, of Chicago, Jason F. Sawyer of Blackwell's Island, says he found in the city of New and with between seven and eight thousand inmates, and sixty make no estimate; but Acton, an English writer, estimates one grades of Society

Five-sixths of the visitor to all such places are married men. sary evils, and the Mayor of New Bedford declares that without them our wives and daughters would be liable to be insulted in

And the cight thousand women - what tender-hearted mother in crimson robe, and the diginar of paste jeachy? The cause My known, by a college mattation, in 1776, etc. too much -where does it lie! In our present marriage institution, which ventire of the accumulated evil in the shape of half-formed, success by transland is caring cvil

Simple 4 and first convictions of duty to friends and neigh sundeveloped and pervitted children. This could not make a appos parental teeling would be de troyed by the net of spar Anti Slavery men have given us fact all honor to them for ation. If they are based on so unstable a foundation as the law cot society, it is time they were utterly do troyed and some thing new chablished. The law allows the rite of marriage to the most deprayed and unhealthy, with the knowledge that their children would be equally deprayed and unhealthy, it not worse than their parents. An unhealthy benst is killed us not capable of reproducing a perfect specimen of its species,

But, and the spenker, it would give a licen a to immorably if not made to check me" "Who was it made for ?" "Why. world to have the privilege of loving somebody else, or pet rid of her some way." . " How old is his last child?" . "Two or three months." Does not the heart sicken at the deprayed picture, and even at every system of pulliation which would clouk over

The other cvil, that of infanticide, Mrs. Branch traced to the the same cause. She cited the report of Dr. Wynne, stating the premature births in New York in 1805, were one to 1612 inhabitants; in 1850, one to 356. The ratio to the whole number of births, was in 1805, one to 19; in 1850, one to 12, cited. In New-York the crime of infanticide had increased 415. per cent, since 1808. Mrs. B. said she traced the cause of this to the marriage institution. Both in and out of marriage, there is no he itancy to destroy the life of a child before birth; out of marriage, for the fear of losing respectability; in marriage, because the troubles of uniteralty are confining, irksome and ar duous. You are not aware to what extent this murder system we are almost willing to consider this murder a blessing. Do you wonder the next child born of that mother is hung for cenmitting murder?

It is in you, mothers, that the only hope of the regeneration Dr. Brows, of Clarcudon, Vt., commented upon the Rutland of the world lies. Mothers, think of it f. Every son that you bring into existence, that is not conceived from the purest love, fit them to enter houses of prostitution. What a weight of responsibility rests upon you. How necessary it is for you to have your absolute right to say when and where and how you shall bear children. How necessary it is that all arts and sciences, all trades, everything that is now in the hands of men, should be open for your benefit, in order to produce better children. A reject in toto the idea that it is bliss to remain in ignorance matter whether it is placed there by Church or State, hisband or friend, wife or child. Slavery is an evil, and the cause is ignorance. Get out of bondage by acquiring knowledge, and plant your foot on the rock of freedom. In the year 1852, in England and Wales, there were 55,000 illegitimate children born. The marriage institution has not certainly prevented children from being born under any circumstances; and now, in order to stay the frightful crime of infanticide, and that woman now looked upon as degraded who has departed from the socalled virtuous paths, may have a chance of becoming respecta-She alluded to prostitution and infanticide. Nearly all have ble, I offer the following resolution, hoping, too, that it will be

> Resolved. That as the crime of infanticide has increased, and is increasing yearly under the existing false forms of marriage, all children born under any circumstances within any State, shall be declared by that State legitimate.

> Mrs. U. Ceark, of Auburn, followed. She alluded to existling cyils, and sought to point out the true remedy. The animal Insture controlled humanity, and it was necessary that spirituality should govern. All this talk against marriage, and in favor of "affinity" and passional attraction, is wrong. Men did not the greatest sinners. They confessed it, and she believed it; and man throws his arms about woman and drags her down.

> Men should be taught to look upon weman as a pure, divine being, and not as a tool for them to gratify their selfish and anlmal propensities. When they kneel at the pure altar of a woman's affection, then the white banner if peace shall float

over the world MARY F. DAVIS presented the following resolution:

Best of That as true marriages are eternal and productive of happiness, and false marriages are inevitably transient and productive of misery, there hould be the preatest wisdom exercised by both sexes in choosing life companious, in order that this true and eternal union may be secured; while those who, through ignorance or any other cause are so unformante as to contract talse marriages, should be legally empowered to annul such contracts, and thus escape theh diess

Miss Traves, of Cani tota, gave a brief view of the want of

Mr. to B. Poster moved that the resolutions, relating to mar ringe he now taken up and acted upon.

Dr. Harrors thought the convention at present imprepared to act upon them under annihingly, and hoped action would not he ursed.

He are C. Wintert was of the same opinion: The object in the introduction of resolution come to lead to disension. He moved to amond, to close the discussion on the question of marriage by laying it on the table, and take up other topics

Mr. Fostia was satisfied if such disposition could be much of these resolutions. He did not wish to adopt or reject them was unprepared to do either. He was a friend of marriage, and therefore in favor of discussing it, as the more it was discused, the firmer it would stand. The cylis alluded to have their or gla out of the marriage relation, and their only cure ic in it (applance). Marriage was one of nature's arrangements, and hence a necessity. No better could be invented

Mrs. Busyen and it was not uncringe itself against which the spoke, but the Institution of marriage - the false relation.

Mr. Fo ren was glad to hear Mrs. Branch say this. He had thought all along this was what she was driving at (appliance). It was the false marriage, that begins in fraud and ends in quarrel, to which we would direct our efforts.

He expressed the surprise he felt at the Hezald's attack upon Mrs. Branch for her Ruthard speech. What, thought he, is the Defit divided against himself? or is Mrs. B. on angel from Heaven that Bennett should attack her? (a voice bit the Tribine too)! Yes, said Mr. Foster, there is the Tribine too cold water could clean that of a vast amount of filth.

It is as wrong, said he, to call the false matches in the world marriage, as to call the religions of the world Christianity.

In conclusion, he said that he would confest to the truth of the charge made by the Demograts against the Tribune -that that paper sees but one thing, and that a "nigger." He was married to the race of negroes, and did not expect to get a divorce till the last shackle has been struck from their limbs.

Mr. Wman amended his motion to lay the resolutions on the table, and close the discussion at the close of the session.

RICHARD GLAZIER, of Ann Anbor, Mich., expressed a wish to rete on the resolutions, and hoped they would be acted upon.

Dr. Harack objected to the proposed action on the ground that voting was too cheap, and quite too sensules. Colleges vote men D.D.'s, but it is a mere farce. We want to take these resolutions home and consider them, not vote upon them.

Mr. II. C. Wmour next addressed the convention, with his usual force and entrestness, upon the question of marriage. He concluded by a fine and glowing tribute to woman.

Mrs. Burr, of St. Liouis, followed. She reviewed the various opinions that had been advanced, briefly noticed the several points connected with the questions of marriage, woman's claims etc, and then passed to the causes of conjugal misdirection, faithfully pointing out the evils in modern society. She presented most affectingly the true source of human improvement, interior elevation and parification - and concluded by appealing to the convention to each accomplish the work for himself. No (Iod can change us ; we must the new source). londly applauded at the close.

After a song from Miss Higgins, the Convention adjourned to 2 P. M.

Second Day. Afternoon Session.

The Harmonists opened with a song. Mr. Parker Pillsbury, of Boston, desired to give a somewhat new direction to the disrussion, though not to preclude a farther discussion of subjects before introduced.

He expressed a wish to be heard by as many as possible, as it was evident to him after seeing the morning papers, that we could not expect a correct report from the press. He enlarged upon what he termed an acknowledged fact, that Reporters knowingly caricature and misrepresent all unpopular movements, because it pays-their readers like it.

of the city churches, it was strongly counselled that if nothing | tect and shelter the weak and defenseless off-pring of illegitelse would do it, violence should be employed to break up the limacy. Convention.

He then proposed the following resolutions, which he proreeded to support:

Resolved. That the great and overshadowing sin of this nation is, it system of southern chattel slavery-which while it rains its iron hallstorms of the first and "second death," on its immediate violins, subjugates also the whole people of the North -it explains and expounds the Constitution, determines the nominations of the Presidents, decides on the decisions of the Judiciary, dictates the diplomacy at foreign courts, shapes or modifies the Legislation, both State and Federal tramples down freedom of speech and the press, at the South, and shridges it in the whole nation; colors or controls all the commercial, educational and social interests and institutions, and most corphatically molds the religion of the land, both by interpreting the Bible, regulating the unis-lonary movements, and fixing the terms of sacramental life itself, since, without it, life is of no essential value. communion and fellowality.

Resland, That this lustitution of cruelty and crime, is extended and perpetuated, only by means of the unhallowed governmental and ecclestical union between the South and North.

Region, That the Union of these States is a crime that should not have been committed, and a curse that should no longer be continued -and loyalty to it is high treason to the government of God. And while it rolls its ponderous wheels over the liberties of millions of enslaved and dehumanized, but still immortal beings, and gives their masters the power to decide by votes of majorities, not only how long pressed, and to meet the oppressor, fact to face, armed with such that bloods a stem pay order made to the long pressed and to meet the oppressor, fact to face, armed with such

Mayo brokeringo at home, we can our it so allegings, but Inchard as any come of retains should seek It's annestiate directation, by every Instrumentality e mollowed should be with them in their righteous struggle.

After supporting the resolutions at length, he concluded by t was now open to the Protestant Religion

In view of the results of that Review, he was at a loc. to conceive what to expect from the late Resisal.

Mr. Jones F. King of the N. Y. Prog. replied to the trie tures of Mr. Pillsbury upon the press. He complained at the universality of the charge, it was sweepley and general, when it should have been specifie. He pronounced the attack sneak ing and cowardly,

Mr. Parencay enid he could mention particular papers that were unfaithful in their reports of the Ruthaud Convention He could mention the Herald, Testione and Times, and would include the N. Y. Oberrer, but he did not wish to close the three others in quite so had company.

A New York reporter had once admitted to him that reporter were not expected to have any principles. He concluded by raying that the Republican presess were a little mer contraveous than the Democratic, bud as they were.

Dr. Hattock thought the e personal matters below the disnity of the Convention.

Mr. Wanges Charle of Harmonia, Mich., was a new-paper scribbler himself, but did not come here to take part in the attack upon newspaper reporter. He cared but little what news papers and about him, and hoped the subject would not again disturb the proceedings. His object in coming to the Convention was to join the great body of Alchemists who are searching In the world's laboratory for that philosopher's atone, the origin of evil. Thirty thousand clergymen are at present proclaiming in this country that evil has its existence in original depravity, and its cure in the atonoment. But these alchemists have utterly failed upon their theory to bring about reform.

Others have discovered the origin of all evil in slavery; yet he believed that even Mr. Pillsbury, with all his faith in this ereed, would send the slave-holders to heaven after the slave have been there long enough to prepare the country to receive them. Mr. Wright has discovered the origin of evil in the present peculiar propagation of man, and would apply his clixir in a more proper manner of generation. But this theory, too, was a failure. Mrs. Branch finds the came of evil in the institution of marriage, but she had also failed to show its true

The speaker had been a diligent alchemist himself in the Inhoratory—had failed to find the philo opher's tone, and finally concluded that there was no evil in the universe as an absolute Will be believed to be a conditional institution

Who searched for it as a substantial existence, would fail to make the discovery. He then seconded the resolution of Mrs Branch, declaring every child legitimate.

In the support of this resolution, the speaker said he was the offspring of illegitimacy; that he was born in New England and at four years of age was sold by the overseers of the poor of one of the Eastern States, for a period of sixteen years, to a cruel master. It was time that the rights of children should be considered-children thrust into existence without their knowledge or choice. The Church never looks after these illegitimate children, because their souls are not worth saving, and they can add nothing to her coffers. Is it not time, he asked, that these helpless and deprayed children are protected? Thousands are thrown upon the world destitute, like himself, and for that res-He also stated that at the prayer meeting this morning in one son he would arge the resolution, and suggest measures to pro-

> Mr. S. S. Fosten never had felt disposed to spend much time in ascertaining the cause of evil, but was only solicitious to cure it. There is no evil and no good absolutely. They are relative terms. He felt sad, because his friend Chase wanted to recall discussions from the character of the reports, to legitimatizing children, or any other topic. Nothing could be more important than that a true impression should be given of this Convention to the public. He insisted the papers had aftered foul culumnies against it, and gave false reports, and concluded by offering the following resolutions:

> Recolved, That personal freedom is the natural right of all men, and should be maintained at whatever cost of property, reputation, or even

> Resolved. That the four million slaves of this country are equally with ourselves, endowed with this God given right, and that they are bound, by every moral obligation, to burst their fetters at once, to as sert their manhood, and exterminate the Institution which entbrails them, even should it be necessary to drown it out in the blood of the oppressor. "Resistance to tyrants is obedience to God," now, as well as in the days of our Revolutionary fathers.

Resched. That in this struggle for their freedom, we are bound by every principle of consistency and honor to take sides with the optheir bloody system may exist under it, but over what new territory weapons as God or nature has placed in our hands for the protection or it be extended, and by what means be replenished, whether by resent our own hearth-tones; and he who deslines or neglects to do this,

noting the Larriya taxe Trade, or increasing stars baseding and fails in the not and highest public day, of here had their appears

Herebod, That we the townshops of this Congression, tender to over erroad contitues on state of Mi limit to for good out to the by the dictates of justice and burnselty and Apold the elevent to in a craise of country men our matriced eye party of every well decored inserver in the true sport of the American Revolution, the in catelling and pledge to these our coeffeit export of every well decored in the file of the American Revolution, the in catelling and pledge to these our coeffeit export of every well decored in the file of the file avalued their appressors, our hearts, our hopes and our prayers for test small problem, weather put forth by their friends at the player bounds to with the most put forth by their friends at the player. or by the most of in a best and monly defended of the above proces

Mrs Born offer of some compliantery to marks upon the gase alluding to the great Religions Revival of 1830, and the fact tion of false prests, and above relative to slavery, urglas, fraces that Mexico without a region abolished clavery, while not a natione, instead of hitter deconcention. Let us " extreme exil have was freed in this country as a result of it; but rather with posses if reporters do an iduation, let it passes. They sho the Mexican war entered upon by which the new of slavery not intend to derme. They write to they under tand of was extended, after which Christian thanked God that Mexico, (Cheers from the repeaters table ). 124 2 then speak to a to In understand ; and, store all be no exercise turny toward all Mr. Torons r offered the following resolutions and whiled them seled on:

Whereas, We, the members of the In feathrable Consection and and Helonial to the road leverowing dutying consequent to the dise section of the maring rolations; and

Whereas Marriage in one form or acother in successful with the per nt and pringrative interests of suchery therefore

Product, That is long so as here was the facts and information to suggest much less to suther its a final collection on the suity of thest we resonanted the disc testing of marriage, to laste and fuedamental principles, and insite practical many that knowed Course tions may learn to construct the Divine method by which the exceed consists and and premain interests of the ludishinal will be astron and with family harmony and social order.

Readed. That while we recognize each ledistional to be the first interpenter of his or her filmers for and adaptation to married life we recommend to reference is rywhere, the accounty of making an emplable intelligentianary diverge a beauty of the life World of and a practical part of commons law.

The Presinger course and that it would be better and to here an expression of the Corsertion, but to let each loss and judge for hims if

Dr. Tooms, wanted the Consension to adopt he re-oligion

Dr. Harmer did not want to the op projective ; and he thought the object would be better attifoed, by eat office reconsticutions and not a king a formal independent.

Mr. Police raid if there was to be a vote, there morald be a roll; for he did not want the in other of Utba, who were is at tendance, to have the responditive of votine Dr. Toone , said the question was comply, Are we will be a to

indors the cope queries of the destines we use ? The Chargers thought the Convention and not softwient;

considered the subject to vote upon it.

Mr Paya mosel Dr To have resolutions be laid on the table, and it was carried. Mr. HENRY C. WHERE and to had recently been at dying

the comment the United States, and he found that over a commit of the women in one extion of the Union were outlined; that over one-third of the children are born of parents unrecognized in religion or l.w. They are outlawed-ail of them. Have we any sympathy for them? In there a woman present who could sneer at those women? If there was, he did not want to come into her presence. In South Carolina, two thirds of the women are outlawed; in Virginia, one third. The North protocts the South in this. Northern Inventes eastein the South We live in the center of the most polluting and that ever curved any dar to mineral Austria, but had nover seen anything as black as this Pollution weeks over the nation like a flood. When you quote to me the Constitution of

Mr. Wainer Berrie, of Rochester, took the stand with the Thisakuri in his band. He read the report and processing at the Saturday morning prayer-meeting, and the announcement that Roy, D. G. Corey would preach at Westminster Church, Sunday evening, on the "Believer and the Infidel." He said he knew comething of that man (Mr. Corey,) and his autecedents, and he unhesitatingly declared that he did not process one spark of the religion of the meek and lowly Jesus within his

supporting slavery, I say such a Constitution is a covenant with

death, and an agreement with bell I sar, away with such

Gods, such Bibles, such Constitutions, and such Union . !

This declaration was greated with load and vehement hises by the audience.

Mr. A. J. Davis said a course had been adopted here in regard to resolutions, intended as a new example to overcome some attendant evils of free Conventions. Resolutions were calculated to crystalize the sentiments of the speaker, to give form to his thoughts, nothing more. It appeared to him strictly absurd for a multitude of dissimilar minds to vote on a resolution in the heat of its discussion. It is not the time to vote on it. No man or woman can vote intelligently in the heat of delecte. On such occasions, the impiration is quite as likely to be from behind the ears as from the top of the head. He proposed that this talk about resolutions be dispensed with. Let each offer his resolution and speak to it-no one expects the Convention to pass upon it by vote

He expressed his thank: to the friends for allowing temps said which were totally opposed to all their organizational and educational predilections. Unless the principle. Oversome evil with good," control us, we shall get unduly excited under the remarks made by those who are momentarily force that of what they should say. "If man relied on Love to guide, the world would be the better for it." He was corry Mr. Bartis had so spuken of another whose heart he could not judge, and he knew that now Mr. Burtis himself regretted beving said what he did.

A song from Miss Libbie Higgins closed the session.



Let every man be fully persuaded in his own mind.

CHARLES PARTRIDGE.

NEW YORK, SATURDAY, SEPTEMBER 25, 1858.

THE CAUSE AND CURE OF EVIL.

We have just returned from the Convention held at Utica, to consider a question in which every man, woman and child of the present and future generations, is profoundly interested. Indeed it is the most important question ever propounded for solution by man, namely, "The Cause and Cure of Evil." So much thought having hitherto been expended on this question to no practical good, the movers in this Convention by no means an ticipated a complete, practical and satisfactory solution of it by this first public endeavor, and therefore did not contemplate any decisive action on the question, nor did they think of disposing of it by a mere vote. They simply proposed to hold a Convention and to consecrate it to the cure of Evil.

The Convention conceived it proper to adopt a free platform one on which the people might stand and interchange opinions and give to the multitude and to the world, their best thoughts on the "Cause and Cure of Evil," the question being left to the consideration of the masses; and this purpose was fully accomplehed. The resolutions offered, not passed, were put in that form simply to give point to individuals' thought without compromising the Convention by a vote

Probably there was never a Convention held which represented more active, earnest minds, a greater diversity of thought, a wider and deeper reflection, and a more sacred loyalty to the best interests of humanity, than the "Philanthropic Convention at Utica." Well may at he called "a Philanthropic Convention," made it was not held for the individual notoriety, fame, or bene, fit of any man, any woman, or class of men or women, or for that of any party, church, congregation or organization that is, or is to be, but for Humanity's Good; and therefore we trust this Convention may be the inauguration of a new cra, one in who h individuals will seek to do their neighbor good, for good now' sake, without fear or favor, and outside of servile obligations to organizations. Indeed it is to be hoped that it may introduce a new sexial order, and a new and better generation of men and women on the earth. It customly has inengurated a new cra of Conventions of men and women—an era in which the people will accemble in their majority and individuality, to express their convictions on all matters of human interest, without let or himderanne, fear or favor, and without compromising, or being compromised by, others through speech, resolution or vote—an cra in which the native dignity and inalienable rights of men and women shall be beld sacred—an era in which men and women will be loyal to themselves, to nature to human rights, to jue. tion, to good and God--an era in which fidelity to the neighbor and to truth shall finally "pay better," and be more respected, than duplicity, slander or misrepresentation—an era in which the tern registies of human susture and its needs shall be studied and be understood, and the evils thereof be abolished

It must be apparent to every observer that humanity is mereme from a state of debasing trust in the secrety of sin, or in a vicarious atonomeut, to one of individual responsibility and integ-It matters not that the Church holds up its hands in holy homes at the idea that the people should meet in Convention to or the "cause and cure of evil," and to atone for their own deimin in the preliment that a mecular and service Press, should punded to popular prejudice. The pious denunciations of the and the recrupators railery of the other, will never penthe panophy of human integrity.

The people have chosen to exercise their right to meet in tion to interchange rows as to the came and cure of Frue, the opportunity was seized upon by persons who and an evil but negro slavery, and by others who attribute all tall to have and we are sarry to had that some of car is the queries but a disclosed their ascandid proclatifies by manaly are one anymided remarks on these topics, and puls Billing there as speciments of the general tose and sentiment

slavery, woman's rights, and the marriage relation without reference to the question, "The Cause and Cure of Evil," were entirely out of order.

We concede that negro slavery is an evil, and so also are the abuses of the marriage relation, and the infringements of woman's rights; and we have no objection to the agitation of these questions by those who feel a deep interest in them; but we do not consider it exactly fair to force them on the attenused to illustrate a principle or custom from which the evils of society spring, they would so far have formed legitimate themes of remark; but we failed to perceive that they were so used; or at least such was not the use made of the slavery question.

We were glad to hear Mrs. Branch explain her remarks and position on the marriage question, but the report furnished by the Convention published in this paper does not do justice to Mrs. B.'s explanation as we understood her; which was, in substance, that she believed and advocated true marriage of one man to one woman, but objected to the deception used, and frequent haste, in making such contracts, and to holding the parties, against their wills, to such fraudulent and unwise contracts through life; and further, that she was at war only with the abuses of the marriage relation. If we have not rightly understood her, we hope she will correct us, and clearly state what she does mean; and if we have so understood her, we must think it unfortunate that she has not been better understood by others.

The sensitiveness manifested by the Press on the marriage question goes far to confirm the worst features of the case as presented by Mrs. Branch. But we trust it is what Mr. Wright calls "pious Buncomb"—a comparatively harmless speculation in the direction of virtue. We trust its conductors are really not so corrupt as their pretentions sensitiveness and unwarrantable interpretations and misrepresentations indicate. A person who is right is seldom disturbed by agitation or investigation.

We think a very hopeful beginning in reform has been commenced. The audience at the sessions of the Utica Convention numbered, we should estimate, from five hundred to two thousand intelligent persons, who are carnest in good works Their patience and respectful toleration toward those who introduced foreign, exciting and odious subjects upon them, evinced their fitness to breast the storm of popular indignation and to carry steadily forward the work so nobly begun.

# THE DEAD RECALLED TO LIFE.

The last issue (No. 9) of the Revve Spiritualiste, published at Paris, give the following fact, which we deem worthy of putting into an English dress, and laying before our readers. This is not the only instance in which apparently dead persons have been recalled to life by similar means. Whether this particular instance of resuscitation is attributable to Spirit interposition, or merely to the extraordinary magnetic power of the operator, is a question which will be variously answered by different theorists; but our individual opinion is that both human and spirit condicondense as much as possible from the French, runs thus:

"Near the middle of May, 1854, Madame Kesent, a Russia lady of the court of the Emperor Nicholas, in consequence of a serious malady, set out for France, intending to take up her temporary abode at that delightful retreat, Hyeres, where, following the advice of her physician, she hoped to gain strength sufficient to terminate her convalescence. On arriving at the place of her destination, she found herself much fatigued by her long journey. She called a physician, who, by means of quinine and a multitude of other medicines, succeeded in greatly aggravating her symptoma. At the end of some months, Madame Kosent became confined to her bed, and died. At the time she placed her life in the hands of her physician, the latter was met by Dr. C. H under his medical care. Dr. Fridlender is a powerful magnetizer, well versed in the processing and mysterics of that divine science. Beside this, he had a profound faith in it, as well as in the relief of muladies. He knew that there had been cases in of the Convention If we have understool the question and at the hour of their decease, had been brought into such conditional existing in modern Spiritualism (and it is now being suspected

\_\_\_\_\_\_ objects of the Convention, stereotyped speeches on negro tion that the soul could be recalled at the will of a magnetizer. He recalled the resurrections operated by Elijah, Elisha, Apollonius of Tyanna, St. Philip of Neri, and many others. Herecalled to mind the resurrection more recently operated by the princess de Ligne, upon her child; by Dr. Desprez, who, confirmed of the death of his wife by the declaration of several confreres of the faculty, but not being able to reconcile himself to the separation, had warmed his wife's body by his own animal heat, and succeeded by force of his will, in recalling her to life. tion of a Convention assembled for other purposes, and for the The English doctor resolved to test the possibility of a similar consideration of other questions. If these subjects had been prodigy. Confiding in the aid which God accords to those who invoke him in faith, he went to the bed of the disceased, and magnetized the body with all his force, for several hours. In the evening the dead ludy breathed. The next day she opened her eves, and the third day, moving her lips, she said in a very low voice, to this man of heart and faith, [who had not ceased to magnetize her, Ah! you have saved me.

> " Madame Vedeaux, (of the Chateau de Malbousquet, with whom the invalid subsequently sojourned,) finished the cure so miraculously commenced by the doctor. Six weeks after, the lady, restored to health, returned to St. Petersburgh, whence she wrote to the proprietor of the Chateau (Madame Vedeaux) a letter of thanks, of which, says the editor, we have a copy in our hands. \* \* "We have," continues he, "these details from Madame Vedeaux herself."

#### The Revival being Revived.

The extraordinary religious excitement, influence, or whatever in may be called, which had one of its focal manifestations in this city during last winter and spring, came to a lull, as was to be expected, during the warm season. The mid-day Union prayer-meetings were kept up in the John-street church, and we believe, a few other places, during the summer, but were very thinly attended. We learn that there are now, however, indications of a return of a religious interest, but little inferior to that which prevailed during the past season. Separate meetings are being holden daily at twelve o'clock, in two of the session rooms of the old Dutch church in Fulton-street, which, we are told, are frequently crowded. The vestry room of the John-street church is also still open for meetings twice a day (at noon and at four P. M.), and we see, by the last number of the Independent, that arrangements have been completed to open another place, at No. 13 Old Slip, the hour of meeting being also fixed at twelve

# Protection against Burglars.

We have received a specimen of "Wright's door and window alarm," which is designed as a protective against burglass. It may be fastened to a door or window in any position in which the opening of the same by the entering burglar, would be sure to disturb it, and cause it to fall upon the floor. The concussion of its fall produces a startling explosion, loud enough to wake up all the natyves." An essential part of the programme is, that Mr. Burglar, on hearing this terrible rumpus, shall take to his heels, and that the old man shall rush down stairs in his night cap, with revolver in hand, and shall reach the street door just in time to see the streaming skirts of the terrified thief as tions concurred in effecting the result. The story, which we he disappears round the next corner. If every family in the city of New York would provide themselves with this simple contrivance, and use it nightly, it would soon be found that the business of house-breaking had ceased to pay. The contrivance is free from all danger, may be carried in the pocket without inconvenience, and may be instantly applied, without tools, to the door or window of our dwelling, or of any room of a hotel or boarding-house, where one may be sojourning. All this for the price of \$1. For sale by Southwick & D'homergue, 61 Chamberstreet, New York.

# "The Crisis."

The Crisis, edited by H & J. S. Weller, and published at Laporte, Ia., has completed its seventh, and is just entering upon its eighth volume. It is devoted mainly to the philosophy Fridlander, an English physician, who had some time previously and theology of Emanuel Swedenborg, but is characterized by arrived at Hyere, accompanied by an English lady who was a genial and commendable liberality, such as is not always exhibited in the pages of similar Swedenborgian publications. For years Mr. Weller has carried on a steady warfare against the spiritually-proud, domineering and bigoted spirit of the Swethe salutary agent which he had frequently called to his aid in denborgian "General Convention," which he characterizes as a "young dragon seeking to destroy the vitality of the Lord's which dead bushes, being re-warmed, and saturated with vital fluid New Church." Mr. W. frequently makes a thrust at the evils

in other quarters that Spiritualism is not quite immaculate), but he is not among those of his theological confreres who think that Spiritualism is one compact mass of deviltry, from head to foot; and the common sense which he exercises on this point, has caused him to be suspected of heretical proclivities. The Crisis, a large super-royal octavo, is published semi-monthly, at \$1 per annum, in advance.

# NEW PUBLICATION.

SHAHMAH IN PURSUIT OF FREEDOM; OR THE BRANDED HAND. Translated from the original Showinh, and edited by an American citizen. New York, Thatcher & Hutchinson: Pp. 599.

The plan and design of this work of fiction are somewhat singular. The hero, Shahmah, is of the ancient tribe of the Kabyles, a people who inhabit the mountainous regions of Algiers, and who amid the revolutions that have overrun and subdued the surrounding countries, have always remained unconquered, and preserved their freedom and comparative independence. Of a noble house, and of superior natural endowments, Shahmah was stolen from his parents when only six years old, and sold into slavery; but purchasing his freedom when still a boy, he returned to his own country, with some knowledge of the world, with a passionate love of Freedom and the pursuit of general information. Through the friendship and assistance of a worthy Jew of the city of Algiers, with whom, in the course of his manual employments, he had formed an intimate acquaintance, he was, with his brother, enabled to enter the Kabyle College in that city, where he acquired the rudiments of his future mental culture. Subsequent years of study and intercourse with mankind, gave Shahmah a strong desire to study the institutions of this country, concerning which he had conceived the most glowing ideal from the fond representations of those enthusiastic Americans with whom he had come in contact. He accordingly resolved to visit this country, and obtain a free passage on board of an American ship of the line, bound from Algiers to New Orleans. His brother, being prevented from accompanying him only by severe domestic affliction, remained at home, and to him Shahmah is supposed to address the results of his observations and reflections on American society in the series of letters which compose this book.

This plan, it will be perceived, affords facilities to the writer, in the general form of narrative, and from a supposed standpoint of no unfavorable prejudices, to work in any observations and criticisms on the institutions of our country, and to exhibit the general lights, shades, gossippings, virtues and foibles of American society. This is done with that easy and natural diction, and facility and versatility of portrature and the mixture of exacting incident, which will doubtless secure for the work its full share of appreciating readers. Portions of the book have something of an Uncle-Tom's-Cabin-ish aspect, and in an apparently sly and quiet way, the nature and practical workings of the "peculiar Institution" are bodied forth in lights which are anything but heavenly. Shahmah, in short, finds many things in the institutions, customs, virtues, vices religion and hypocricies of this country, which greatly surprise him; and his naire remarks upon them in his familiar epistles to his brother are sometimes refreshing and amusing to a no small degree.

### New Swedenborgian Publication.

Otls Clapp, 3 Albion building, Beacon-street, Boston, has issued a Prospectus for the publication of an exposition of the Four Gospels, sense as unfolded by Emanuel Swedenborg and classified and arranged by Rev. John Clowes, with additional actes and illustrations, critical and explanatory, by George Bush. It will be published in numbers of 64 pages, at 25 cents each. Eight of these numbers will comprise Matthew's Gospel, which the publisher offers for 25 cents per number. Those who will remit to the publisher \$2 in advance, will be furnished with these eight numbers, postage paid.

### The Separation of Mr. and Mrs. Hatch.

It will be remembered that about two years ago, in July or August last, Dr. Hatch visited Buff.lo, and made the acquaintance of Miss Cora L. V. Scott, a girl of about sixteen years, a trance-speaking mediam. Her mother at the time was absent, and in four short weeks they married. It was considered at the time, by persons who knew them, an ill-adapted union, he being some forty or more years of age, and having had three wives... Beside this, their temperaments seemed illy-adapted for a union. They have lived together about two years, sol separated she refusing to live with him longer. There are no indecitions or intimations that she takes this course to marry another, but for shoer dislike, and she says (as we are informed.) for cause.

### Philantrople Convention.

Arrangements have been made to publish in full, in these columns, the eperation, left re and proceedings of this Convention as furnished by t . Business Committee. It will be continued during three weeks' is ae of this paper. We have struck off an extra edition of each number, which we will for 5 cents per copy, or we will receive subscriptions for a quarter of a year at our regular rates, 50 cents. Those withing the report of the Convention, will oblige us by immediately sending tour orders Address Changes Partribue 125 Maiden Lane, New

REPLY OF DR. HALLOCK TO THE TRIBUNE. EDITORS NEW YORK TRIBUNE:

In your issue of September 15, you say : "The Utica Philanthropirt's Convention has proved a failure." Now, I will be thankful for the opportunity to say to your readers, that the justice of this verdict depends entirely upon what you consider to be the standard of success. If you had it in anticipation that the Convention was to be a horresting, and that "Mr. Jackson Davis" and his friends were to return, "bearing their sheaves with them," the tares all burned, and the wheat ready for shipment to any port to which the dry fodder of the American Truct Society has heretofore been the staple export in the way of spiritual bread, then has it, indeed, been a failure.

In the same light, the Republican party, when it did not elect its nomince, was a failure. It held many Conventions, labored with all existing false notions of democracy, but did not succeed in making John C. Fremont President. Nevertheless, neither the Tribune, nor the writer of this article, is ready to admit the Republican party and its Conven tions to be a failure. We hold in common, that much truth was told at those Conventions, and some of it received into soil that will not let it die. So of the "Philanthropist's Convention;" its object was, not to gather a harvest, but to sow the seed of a better crop, to be realized in due season. Time, and not the Tribune, therefore, must pronounce judgment upon the effort.

You say: "This problem of 'overcoming evil with good' seems to us to have been very fully solved more than eighteen hundred years ago." Very likely; but for all that, the question still remains: What is good?—what is the especial good which is to overcome the specific evil? The united voice of the Church and the State with respect to the good which is to overcome the evil of murder, for example, is the gallows. You and I think differently. Are you prepared to say, " à opinion " is doomed to be a weariness in its progress, and an abortion in its result"? I am certain, had you attended the sessions of that Convention, and gathered your impressions from its living Spirit, instead of depending upon the representative of "the associated press" and your "a priori convictions" for its true character and prospective usefulness, you would have been less confident, to say the least, of the ground you take in the editorial under consideration. I attended that Convention for the purpose of hearing my neighbor's best thought upon the cause and cure of evil, and to give him mine. I succeeded, to my heart's content. I think nine-tenths of all who attended it, felt that it was a great success. I heard and saw for the first time, Mrs. Julia Branch; and whatever may have been "Mr. Davis's quasi promise" with respect to the "Free Lovers," certain it is, I remember no sentiment at war with common modesty or with every-day morality. What Julia Branch and others who spoke (not upon that subject at all, but upon the abuses of marriage), "really mem," I do not pretend to know. That Convention, and your strictures upon it, as it seems to me, have only to do with what they said. Whether they have in all things spoken wirely, I, who heard, them, am not yet prepared to admit; but I am fully convinced that a dispassionate interchange of thoughts upon that matter is not "an abortion" by any means. An earnest and honest fense of error only makes the truth the clearer. No sophistry can maintain itself against a principle, to a novin me

the apostles of "Free Love," aided by the licentiousness of the many who affect to denounce it, to make successful head against the monogamous instincts of the race, any more than it is possible for the disci ples of Charles Fourier to convert society into a "phalanx," in the face of the universal fact that man wants a home and a fireside of his own as instinctively as a bird wants a nest.

Yours for truth and freedom,

R. T. HALLOCK.

# INFLUENCES.

BY MRS. J. L. WEISEE.

The following lines were written years ago, and they are interesting now as showing that there was an irrepressible craving for "more light," long before the dawn of our recent illumination. They are here republished in consequence of an error in a previous edition.

> Why is't, when Nature hushed and o In beauty rests, we feel a balm, As though an influence from God Out poured through earth and air and wood? And why, when Autumn's moon is high, And deepest azure paints the sky, And clear, reflected to the eye. Within the stream a heaven doth lie? Why is't, that then the swelling soul Seems soaring from the earth's control, And thoughts flash from the kindling eye, More pure, and bright, and heavenly? Why in't!-perhaps there is a power, That's felt in such inspiring hour, Like that which shall exalt our souls, When Heaven revealed, the pulse controls. O'erwhelming influence must be given To those transcendent lights of Heaven, To form this earth-bred soul to be A thing for immortality. And yet I can conceive of such : If Nature's beauties charm en much, That they can away o'er passion's power, And lend to earth one heavenly hour-How must the majesty of Heaven, When to the soul its fully given, Inspire, exalt, and from it take Earth's gress alloy, and of man make An angel-Sxed holy, secure,

FUNERAL RITES.

BY J. A. WEISSE, M. D.

Nations and tribes of all ages and climes honored the dead by ceremonica and observances, the refinement or rudenam of which may be considered as a fair indication of their advancement in religion and civilization. These ceremonies and observances consisted in embalming, interment, burning, sepulchrai monuments, and mourning. Eighteen centuries before Christ, Abraham purchased of Ephron the cave of Macpelah, where he buried Sarah: Gen. 23:19; and 25:8. Sixteen hundred and eighty-nine years before Christ, Joseph carried Jacob from Egypt to Canaan, and buried him in the same cave: Gen. the zeal that honesty and intelligence could inspire, to eradicate the 50:3. "So Uzziah slept with his fathers, and they buried him with his fathers, in the field of the burial which belonged to the kings," etc.: Chron. 26:23. "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury:" John 19: 40.

Herodotus (b. 2, c. 186) gives a minute account of the mode of embalming of the ancient Egyptians. It consisted in extracting from the dead body all the viscers, filling their place with odoriferous spices, rubbing the whole with natron, burying it for seventy days, wrapping it in linen, covering it all over with guin. and depositing it in the catacombs, in a wooden case. There were two shorter and cheaper modes of embalming for the poorer classes. They found bodies enveloped in silks and bandages of stained linen one thousand yards in length, ornamented with priori," that an carnest conference with those who hold the opposite gilding and colored glass, imitative of the finest gerns. Mammies of the ibis, dog, ape, cat and crocodile, have been discovered, embalmed and adorned in the same way.

Champollion, Letroune, Belzoni, Lepsius and Gliddon, are distinguished for their Egyptian researches.

The art of embalming was also practiced, to a certain degree, among the Jews, Greeks, Romans, and even among the early Christians, for St. Augustine says that mummics were made in his time, toward the end of the fifth century.

The present mode of embalming is much more simple. Modern munamics can be seen in the vaults of certain churches in France, especially at Strasburg, Toulouse, and Bordeaux. They are produced by peculiar conditions of soil and atmosphere, which permit the drying of the animal tissues to be effected with such rapidity, that the corpse is preserved.

The body of Napoleon, now in the Hotel des Invalides, was in good preservation when brought from St. Helena to Paris. M. Orre, a chemist and savant of Paris, has lately distinguished himself by a new method of embalming.

Incremation was frequent among the Greeks. This ceremony was performed in dressing a pile of wood in a certain manner, placing the corpse on it, setting it on fire, and then collecting and preserving the ashes of the deceased in an urn. The Roman- also practiced incremation; but their belief that the souls of the unburied were obliged to wander for an hundred years on the banks of the Styx, before they could cross it, and enter the informal regions, made them prefer interment to burning. See verse 325, book 6, of the Eneid.

The practice of the Hindoo widows, who jump on the funeral pile of their husbands, is familiar to almost everybody. The English government ordered an officer to be present at every suttee, in order to see that the sacrifice was voluntary on the part of the widow, as it was often owing to the influence and persuasion of their relatives. At last this unnatural and barbarous custom became so prevalent, that Lord Bentinck abolished it in 1829. This singular mode of honoring the dead, is called suttee, from the Samerit (sale, pure).

As early as three hundred and fifty-three years before Christ, we read of a striking example of Oriental conjugal devotion. When Mausolus, king of Halicarnassus, died, his queen, Artemisin, thought she could not honor him better than by taking his ashes in her beverage. She also erected to his memory the famous Mausoleum, which was counted one of the "Seven Wonders of the World," Hence every sepulchral monument of importance has been called Mausoleum. According to Pliny, it was one hundred and eleven feet in circumference, and one hundred and forty feet high, surrounded by thirty six columns, and adorned with magnificent sculpture. Poor Artemisia did not live to see this superb structure completed ! She so pined for her consort, that the died within two years after has death.

In every age, and in every country, the arts have been employed to honor the memory of the dead. The rustic mound, Peneath the throne of God from whom he draws his pow'r. with its modest resolush or violet; or the vast hurying ground,

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# INTERESTING VISCELLINY.

# SHAVING BY GETTING SHAVED.

Who made his living, it appeared, by robing the burbers who daily shaved him. Without being very lacrative in proportion to the danger | appealed to the Imperial Court of Pau against the decision, and in of detection, this branch of industry gave him a fair living - cleanli-) -isted on the necessity of having three persons punished; but the ness of chin thrown in. What with an occasional nice comb or a value. Court, thinking that the law relative to the publication of talse new able razor, it amounted—pots of soup, towels, tweezers and perfumes— was not meant to apply to such matters as that in question, quasher to about thirty cents a day. But he was caught at last, and by a most diminutive little barber, whose very grandiloquent phraseology in giving his evidence, formed the interest of the trial.

"It was the fourth time," said the pempous personer, " that he had visited my institution. He was not of the class of my usual particulars; and after each of his occupancies of my special divan. I missed something. Always observing that he had been operated upon the day before, and as it is only gentlemen of distriction who get shaved every day. I was impressed with the lack of harmony between these aristocratic punctualities and his very dirty shirt. So I kept an eye upon bim.

"There arrived a certain day, however! I recognized my unwished enigma. He took his scat, and in answer to my usual inquiry, said that his salubrity was objectionable. As he arranged the drapery under his chin. I affected to turn towards him my un-optical extremity as if for the effore he and reces no mental effort in these mathematical exhibit the sake of facing the wall whereon hang the strap of my favorite razor. I thus caught him in the act! With my eye over my shoulder. I saw him softly insinuate into his nocket the nearest calls of the soap exposed for sale near his elbow. But it was not quite the crisis for alarming him.

"You will please observe. Mr. President," continued the barber stealing a timid look at the athletic culprit. " that he is somewhat terrific in his formida le stature and proportions. I was alone, sir. I had been for two years a willower, and my secretary had gone to share a gentleman of the lamp-lighting profession who was about to be married to a chamber-maid.

"Omit these particulars," interrupted the Prosident, " and come at once to the facts.

"Pardon me. Mr. President-I proceeded to soap him. Dis ressed that my secretary did not arrive-

"Your apprentice, you mean?"

"Denominate him as you please. Mr. President -my vice-corent, mg sub-artist, my performing pupil, when not personally present myself. Till his return I must continue to soap. How otherwise de aim my archdepredator and send for the police?"

He came, however?" urged on the Problem.

"He did; and I then took my customer salely by the nose. Carefully spreading my digits to obscure his perspective while I should mak: a sign, and squeezing, perhaps, a trille painfully, to divert his seasorial attention. I common cated so my young man the necessary order. But I was overheard. The word poince caught the car apprecionately attentive. Driven then, Mr. President, to extremity, and with my tolerably tight thumb and finger upon the guitty man's maniprotuberance, I brandished the naked razor which I held in the other hand.

"Stir but an inch', I criod, and I will sever your thorax "" "My scap parloiner, upon this, is gan to tremble. Either a coward by the guilt in his posket, or not naturally intropid, he began to beg I stuck to the nose. Enter two pollocmen, and I relaxed—and it was time! My beating heart began to fail me as I looked assurance at the possibility of his kick-tage. Mr President, like a rhinoceres, as you

The plundered burber processed with his dutalls, giving the confir matory evidence, and caumarath, r the articles of tonsorial goods found in the prisoners por selon.

No defense, and the convicted that was sentenced to lifteen month's imprisonment.

Island.—We see it could upon what may be considered reliable nurbord a brother for whom he wanted to obtain a class and undertook to ity, that 30,000 Christians have recently been found u on an island showed "Mr. Smith for this purpose. Mr. Brown then lodged a north of Celebea. It has been removed for a time that there was there for mind with the officer of the result of the bound of the could be a Christian people forgetten and for the could be true, yet possible, and continued steadfast in the faith. When miss the faith was accordingly brought up before a fribunal. The Director of the faith of the could be true to the faith. When miss the faith was accordingly brought up before a fribunal. The Director of the faith of the DESCRIPTION OF THUSTS THURSAND NATIVE CHRISTIANS OF AN INDIAN mismaries first haded on the island they mak with a school teacher and | ters, while Brown was present as presented in the case. It was made his pupils, who repeated in the Malayan tongue, "As the heart panterh | a formidable charge against Smith, and allowed that kissing lady puafter the wan'r brooks or punt themy well after then O Lori." No Bibles were found, but its most produce or make were written upon the being put upon his defense, brought in the kisses, a very pretty bank of trees. They knew the Apostus. Creed, and the Heldelberg writing bely, whom he hadn't seen before for some years at least, and Catechien, and the Christian customs. Twenty churches and schools who happened to be his own sixter! The tribunal at this exposition of

Magdal in Applian at Steinbeck, and calef patron of Inner Missions in 1981y natural but commendable. Leon a now wishes be had staid out of Holland, four missionaries who had been educated mider the venerable the shoveling business and select the a man -Phil. Ginette. Geomer, were and our and three thousand persons haptized. This is The Land on which these Chair tions were found belongs to the East India Archipelago. The Dutch have for years had political rule in this region. This may account for the crigical introduction of Christianity among this people, and for the fact that the Heidelberg Cutechism was still found in their power mon. But still, the particular time and circumstance in which this introduction took place, may well challenge special attention, and elicat investigation from those who have the leasure and facilities for proseenting it - [German Reformed Memoryer.

LYDIAN SURVEY OF LIFE.-In the life of the good man there is an Indian summer more beautiful than that of the season : richer, sunnier. and more sublime than any Indian summer the world ever knew-is in the Indian summer of the soul. When the glow of youth has departed. when the warmth of middle age is gone and the bids and blue-ome of Dedworth's Academy. spring are changing to the sear and yellow leaf, then the mind of the good man, still ripe and vigorous, relaxes its labors, and the memories of a well spent life gush forth from their secret form time, ear thing. rejoicing and fertilizing; then the trustful resignation of the Christian sheds around a sweet and holy warrath, and the soul assuming a heavenly lucter, is no longer restricted to the narrow continues of hunness, but some bewond the wilder of heavy age, and dwell generfally and happily upon that bright pring and one over which again him within the gates of Parallies of Carolies in the case for and look trustingly forward to an india. Improve like this.

Minician In Pressor ... It has been stated that a young woman of Lourdon near Pan, man tema of agree only that the call seen a vision of the Virgin has a greater near the place : these shis exceled such a secmation . It to the Booked to the plate : a facilitie to the spring on the the sale of vixto been in the grutto, and of wedge of cased ne rit; and at length the local anthorities, decising the sineged vision at most a delusing or an important, had the gratto should. After the closing Strange reports were agreed about, and among the was one to the effeet that the Empirer had written a letter, to mapped that proper might be offered up in the grotte. As this report one colorisated in

) the opinion of the local authorities, to be mechievous in its offeres, w - resolved to proceed three persons for having spread is the tech nical charge against them being "the publication of take news The prosecution took place before the Tribunal of Correctional Police A man was lately brought before the Correctional Police of Paris, of Lourdes, and it ended in the condemnation of one of the persons ! If fine, and in the acquittal of the two others. The public presecuto the condemnation to the flue, and dismissed the appeal.

ANOTHER MATHEMATICAL PHENOMENON.—The Dalston (Ga) Torrest sur-Last Sabbath, we met in this city, a man by the name of Meriditl Holland, a native of Monro. County, Ky, who can certainly heat the world mathematically. He can answer any proposition which may be submitted to him, and do it without a moment's delay. We asked him how many seconds there were in four thousand years. Scarcel had the question been stated, when the answer was accurately given This man looked like a country howier, and if it were not for the extra ordinary math matical gift, with which he has been endowed he would be regarded as almost an idiot. He has traveled in company with several gentlemen over a large portion of Europe, and is about starting on a teur through the United States. He declares that every answer is presented to his mind simultaneously with the question, and that

TRANSPERENCE OF VITALITY -The transference of vitality which seems to occur when young persons are habitually placed in contact with the aged, is well aftested by very competent authorities. A distinguished author, Dr. James Copeland, says: A not uncommon cause of depressed vital power is the young sleeping with the aged. This, however ex plained has been too long remarked. I have occasionally met with the counterpart of the following case. I was, a few years ago, consulted about a pale, sickly and thin boy, of about four or five years of age. He appeared to have no specific ailment, but there was a slow and remarkable decline of flesh and strongth, and of the energy of the functions. After inquiring into the history of the case, it came out that he was a very robust and plethoric child up to his third year, when his grandmother, a very old person, took him to sleep with her; that he soon after lost his good looks, and that he continued to decline progressively, notwithstanding the medical treatment to which he was subjected.

An Observe Districture.- A parish in the west of England, after much effort, lately purchased a self-acting organ, warranted to play twenty tunes, and a larger congregation than usual met to inaugurate it. The first pealm had been successfully brought to an end, when after a short passage pause, the organ chose to commence psalm tune number two. In vain the officiating person endeavered to stop it : in vain the church wardens lett their own pows to stide its noises; still the organ, as though uncontrollably pleased with its own execution, kept on with the new air. What was to be done. The service was suspended, in the hope that the musical stranger might be content when the second tune was played out. Value expectation! It commenced number three! and nothing remained but to carry the instrument into the churchyard, and there cover it with vestry carpet to choke its voice, for on and on it went till the number of twenty had been played out. much to the edification of the less attentive part of the congregation. who could only hear half smothered melodies.—London Trans.

FIVE CENTS AND A KISS .- Some days also we stated that a conductor upon the Sixth-Street Railroad had ki-sed az attractive female passenger, the kisser velemitting to the caress with all the naturalness of a kitten in parsult of the tip of its own tell. The conductor who enjoyed this saccharine privilege we will call Mr. Smith. Mr. Smith baying received his fare, and k and the observ-checked passenger. gallently assisted her to alight from the vehicle. As he did this, he was spied by Mr. Brown, another conductor of the same line. Brown had

The was comething durather outside the regulations of the road. for autonomiance, acquired Mr. smith at once, and then discharged Mr. Through the instrumentality of Paster Hellring, Sounder of the Brown for his meanness in reporting as an o trage that which was not

#### Brooklyn.

Mrs. E. J. French will lecture to the Spiritualists of Brooklyn, at Clinton Hall, corner of Cilaton and Atlantic streets, on Sunday Sept 26, at 3 and half part 7 o'clock, i'. M., in the evening. A collection will be taken up at the close of the afternoon lecture, for the benefit of the poor and needy. The subject of the afternoon lecture will be in minutaine with the above object. Sinte free.

Mrs. French will answer calls to lecture week evenicize at points ad passed to New York, up to November.

# Lamortice Hall.

Mrs. Con-will beturn at Lumartine Hall, north Sunday, at 3 and halfpast To clock, P. M.

Miss Emma Hardings will becure at Dodwesth's Academy, next Smi-Miss Emma Hardings will become at Desirents Accounty, must some the following of the first and day, morning and evening, and Kev John Pierrepost on the following of the first and the sum of tight and the sum of tight and the first and the sum of tight and the first and the sum of tight and ti

# " Honey in the Housy Comb."

Our correspondent H B is informed that very little new honey has 10, mails one to market; and on requiring the price it will ecommand, from six 10, here; to a second to here; to a second to the seco come to market: and on man ring the price it will ecomend, from six tern to twenty-five cente per pound have been named, for first arrivale in the pr. 42 small glass hives or bexes. It you didn't to and your honey to us, we will will it to the less advantage, and remit promode mandiately,

# References' Bearding Heave.

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# JOHN SCOTT,

(Late of St. Laub,) SPIRIT AND MAGNETIC PHYSICIAN.

Tan being an age when almost everything in the shape of as stiertisment is considered humbur, we desire persons who may be afflicted to write to those who have been relieved greered at the Scott College of Health, and satisfy themselves that we do not claim bull what in justice to ourselves we

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Hotsel Cult Water Baths in the house; also Mignetic and Hotsel Cult Water Baths in the house; also Mignetic and Hodicald Baths, shapted to peculiar complaints. In fact, we have note every arrangement, that can possibly conduce to its continuous conductions. the confort and permanent cure of those who are artists i. The masses access we have met with since last January the major of the unhestatingly that all who may place to moive or friends under our treatment may depend upon the cities and an outer cure. Persons desired of being administrative olders of health should after a day or two allows as well as the major to them. maliance memern be prepare ! for then. CAMINATIONS.

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JOHN S. OTT.

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# MRS. S. E. ROGERS.

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